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Indicates hope for Israeli settlement: KING HASSAN II OF MOROCCO.

report from europe

eec concessions to jewish state

MOROCCO KING, ISRAEL 'FRIENDLY'

Brussels, Belgium (Canadian Jewish News Exclusive). — The West German government assured Israel it definitely and unequivocally will support the Jewish State's demands for preferential treatment from the European Common Market. (M. J. Nurenberger, The Canadian Jewish News editor, who is now in Belgium, part of a Western European tour, received this information from impeccable sources close to the E.E.C.)

Chaim Zadok, Israel's new, youngish and energetic Minister of Commerce and Industry who paid a brief visit to Bonn last weekend also stopped off in Rome (another Common Market center), then returned to Brussels for consultations. Israel, like many other countries bordering the Mediterranean, is dependent largely on its exports upon tarif regulations of the European Common Market — not in the export of oranges only but other products as well.

WILL CONSIDER ISRAEL

The recent crisis in the European Market community (France, West Germany, Italy, Belgium, Holland, Luxembourg) seems to be on the verge of liquidation. France is changing its policy of non-cooperation not only regarding England; apparently it also is ready to patch up other areas of misunderstanding. Thus a business session of the European Common Market leadership is forseeable in the nearest future, where a majority vote to consider Israel's demands may take place.

Minister Zadok was told all this in Bonn last week. He reportedly met with some understanding in Rome too where some narrowminded Italian interests representing the local orange growing industry previously had clashed with Israel's proposals.

SPAIN IN SAME BOAT

However, it seems now, because of Spain's similar demands, the nearest EEC meeting after the French elections positively will take up the requests by both Israel and Spain.

Another potential "favorite son" of the European Common Market is Morocco's King Hassan II. The young king, one of the Arab rulers who defied Nasser when Bonn had established official relations with Israel, last week received in repayment the red carpet treatment in the West-German capital. The young monarch's official visit to Bonn was another act of defiance against the Egyptian dictator. His award: a substantial West-German "loan" to Rabat.

NOTE TOLERANCE

The German press, while welcoming Hassan II, noted en passant that under the King's rule Morocco remains an Arab country with a large Jewish community and with "tolerance" towards its Jewish population. Also, it was noted by diplomatic observers that the King had refrained from any anti-Israeli statements while in West Germany. If he does make defamatory remarks later, it will be for Arab consumption.

On the other hand, Israel's ambassador to Bonn, Asher Ben Natan, told the German press that the Jewish state does not consider inimical — quite the contrary — any contacts with Arabs so long as the Arab rulers leave the Israelis alone.

Reports which understandably cannot be confirmed officially state that Hassan II, in speaking privately to German officials, made the following comment on Israel:

● He (Hassan) regrets that a peaceful solution between Israel and its Arab neighbors is not in sight; the belligerency is mounting, in his opinion. However, he would prefer a peaceful and happy ending to the conflict.

Friday, Dec. 10, 1965
16th of KISLEV 5726
SIDRA: VAYISHLACH
CANDLE LIGHTING:
Toronto: 4:22
Montreal 3:52

CHINA AND THE ARAB WORLD (EDITORIAL, PAGE 4)

THE CANADIAN JEWISH NEWS

CANADA'S NATIONAL-JEWISH NEWSPAPER

Price - 10¢ Authorized as Second Class Mail, Post Office Department, Ottawa, and for payment of postage in cash. ● LARGEST CIRCULATION OF ANY JEWISH NEWSPAPER IN CANADA ● TORONTO, FRIDAY, DECEMBER 10th, 1965

ARCAND UNDER PROBE

NDP's Lewis Tired Of Talk

• WANTS ACTION •

MONTREAL (CJN) — The general meeting of the Association of Survivors of Nazi Oppression (held here last Sunday evening, December 5th) gave rise to wild uproar and shouts of applause, as well as tension, from the more than 1200 persons who helped celebrate the Association's fifth anniversary.

Paul Goldstein, newly appointed national executive vice president, dropped a bomb when he informed those present that, on behalf of the Association, he was compelled to conduct an investigation of Adrien Arcand, the would-be feurer of the French Canadian fascists. For Arcand and his boot-licking followers are creating hostility among the populace and giving rise to antisemitic movements and activities.

To recapitulate, Arcand, 65, who spent the war years in a camp, has caused deep concern among leaders of the various communities.

Last September he held an antisemitic rally at which time he blatantly told hundreds of his old-time followers that the Rothschilds are in control of Canada, the Jews were plotting to take over the government of this country.

Jewish Community Lethargic

Prior to that meeting, Goldstein said, leaders of The Canadian Jewish Congress had attempted to assuage the fears of the Jewish community by assuring it that all matters of hatred were under full control: they insisted that no meeting led by Arcand would take place; informants planted within antisemitic cricles were throwing a watchful eye; only three days before the antisemitic banquet-rally, the proprietor of the armory where it was held was convincing when he maintained that no meeting of the kind was scheduled to take place.

But it did.

Whereupon, according to Goldstein, the Association asserts that Jewish leadership in the Canadian Jewish Congress and B'nai B'rith, which claim to have these matters of hatred under control, has misled the public completely, has given them a false sense of security.

Urged To Awaken

People must be aroused, Goldstein continued, to the fact that Arcand is, in all his malevolence, extremely clever. He is well informed about the Jews. He reads Hebrew and Yiddish and knows the Talmud which, he (Arcand) claims, is the source of all evil.

Last October his party membership increased by 2,000. Next May he plans to hold a mass rally for 6,000 —already 4,000 tickets have been sold.

(This investigation by Goldstein is not completed. A preliminary report will be ready, within the next two weeks).

Wants Action

Highlight of the evening was an address made by David Lewis, Q.C., National Vice President of the New Democratic Party and a Member of Parliament (Toronto, York South).

Mr. Lewis spoke candidly, optimistically, and with conviction.

"I don't think there is a reason in the world . . . why we should in Canada not have laws, amendments to the Criminal Code of the country, and I pledge to you on behalf of not only myself but of those for whom I can speak — my colleagues both in Parliament and outside Parliament — support for legislation that will condemn hate literature, prohibit its publication, prohibit its dissemination in the country, prohibit and make a crime of any attempt to bring a class or group of people into hatred and contempt as a result of their being merely of a particular national or religious origin; to make a crime for anybody to spread hatred and violence against a national group . . . I'm speaking as a Jew and as a Canadian. I don't think there is any excuse for the delays that have been taking place in putting such a law on the statute books of Canada . . . under our law, a mere insult is considered assault in certain circumstances . . . what we must, both inside and outside Parliament, is to make sure that the investigations which the External Affairs Committee of Parliament has already carried on and that the various suggestions of laws that have been made by private Members (Milton Klein, James Walker, David Orlikow and others) should end . . . no need for anymore talk — the time has come for action to put a law on the statute books of the country."

Lou Zablow, president of the Association, chaired the unusual meeting.

Urges legislative law against hate dissemination now: David Lewis, Q.C., Toronto M.P., York South.

• Commentary •

By M. J. Nurenberger

THE JEWISH WRITER WHO HE IS... HIS DUTY

The phenomenal literary exploitation of the Jewish theme and unbelievable growth of the number of Jewish literati in Western writing has caused a never ending debate on the duty of the author who is a Jew. In periodicals dealing with Jewish subjects, we often read criticism of literary works not from the point of view of artistic value or contribution to human thought but from the standpoint of the Jewishness of the author.

I've noticed sharp attacks in the English-Jewish, Yiddish and Israeli publications against such men of Jewish origin as Philip Roth, Saul Bellow, Irving Layton and even the Yiddish novelist Isaac Bashevis Singer.

The essence of all this criticism is the fact that these and other literati do not consider "Jewish interests" when they introduce their fictitious characters.

* * * * * *

In my estimation, this type of criticism of literary works is parochial, infantile and anti-literary. These critics think, because an author is a Jew, he has the specific duty of shaping his fictitious characters in accordance with some accepted beliefs of what a Jew should be.

Time and again there has been counsel from editorialists to those who create Jewish types as to how, in their opinion, these imaginary figures should look. It appears almost like an order from some campaign headquarters to publicity writers about how to present "leaders" in a community to the public in order to promote a drive. The sad thing about it is, many serious writers in our Jewish press of all languages have become so brain-washed by professionals that they have lost the perspective and vantage point from which to judge a literary work.

These same critics would become most upset reading an admonition by a Khrushchev to Soviet literati in how to present Red society in works of "Socialist realism".

Culture — and literature is an essential part of it — never has been created by diktats of leaders. Whether one likes it or not, literary creativity, just like musical genius, always will express itself at best in the seclusion of the artist's ivory tower. For it is the mood of the artist that shapes the work which inspires — never the instruction given him or the self-censorship that he accepts.

A Jewish writer — or a writer born a Jew — does not owe artistically any allegiance to the person who supposedly speaks for the community. Nor can he, when shaping the character, adjust the contours to the limited vision and contemplation of the one who judges the product. He must be free to present what he, the artist, sees — not what we see or wish to see.

No matter how many critics attack Bashevis Singer for "irresponsibility" because he creates Jews "who never existed", his creations nevertheless remain great, artistic achievements.

Not only are some parochial evaluations of Bashevis' work infantile; the same applies to Salinger, Philip Roth and Bellow. The "protests" are childish because literary reality may be completely irrelevant of reality tout court.

Thus, the author who is Jewish by descent or faith does not owe in his writing any allegiance to an organization or a committee. It is silly to think that Herman Wouk's Marjorie Morningstar **must** *be the typical Jewish matron; she is a Jewish woman as created by the artist. This literary characterization does not affect Herman Wouk, the Jew, at all.*

ARABS MUST REALIZE THAT ISRAELIS ARE INDESTRUCTIBLE

by ZE'EV SCHUL
(Military Correspondent)

SOMEWHERE, South of Beersheba. — "I hope the day will come when the Arabs will recognize that Israel is indestructible and cannot be destroyed by local wars," Prime Minister Eshkol told brigades of reservists and regular troops at the passing-out parade of the autumn manoeuvres, held here last week.

"It so happens that we were served a memorandum of Arab hostility while these manoeuvres were in progress," Mr. Eshkol said. He referred to a statement made by Abdul Nasser to the Cairo Assembly last week in which Nasser specifically mentioned his intention of pitting his armies against Israel "at some future date" and reiterated that war with Israel was unavoidable.

"We have to face reality. Eighteen years ago we forced the Arabs to sign an armistice agreement with us in the hope that it would lead to a permanent peace, but this hope did not materialize."

Israel's present situation had no parallel anywhere in the world. "We are in a permanent state of siege," the Prime Minister continued. Outnumbered in men and weapons, the Defence Forces were few against many and would have to beat the odds of quantity by quality.

Mr. Eshkol pointed out that Nasser's hostility towards Israel was unaffected by the poverty of his people and country. "The Egyptian President has also started courting other powers. It seems that these are inclined to patch up their relations with Egypt. This reconciliation may endanger peace in this area." In view of all this, Israel's defence forces would have to do its utmost to defend the country and serve as a deterrent force.

"But when the order to march is given, we will carry the war beyond our frontier", Mr. Eshkol stressed, noting that the defence forces might have to fight on several fronts simultaneously.

In an interview with military correspondents following the parade, the Chief of Staff, Rav-Aluf Yitzhak Rabin said that similar manoeuvres would be held yearly. The three-fold purpose of the war games was:

First, to test Israel's ability to deploy large number of units within the shortest possible time.

The forces used in this year's autumn manoeuvres were only a small part of the Defence Forces' might, RA Rabin stressed.

Second, the use of regular and reservist forces.

Third, the study of specific problems related to these units.

Over 10,000 men, 2,000 vehicles of all description, not counting hundreds of tanks and artillery pieces, were involved in the exercises.

Yesterday's concluding exercise involved a massive break-through by tank units followed up by supporting infantry and the Air Force "umbrella."

Shortly after noon the spearhead of an armoured unit breached the last of the "enemy" strongpoints, a hill crowded with VIP's headed by the Prime Minister who had donned his military garb, a furcollared (Air Force style) khaki jacket and a black Artillery Corps beret. Mr. Eshkol was flown to the hill by the C.O. Air Force, Aluf Ezer Weizman, in a helicopter.

The passing-out parade was held on a vast field south of Beersheba. The dust-covered vehicles and men lined up in neat formations, presenting arms and then scrambling for their tanks and cars at the double just before the Prime Minister, accompanied by Aluf Yosef Geva (O.C. Central Command in charge of the manoeuvres) and Aluf Yeshayahu Gavish, in command of the units, reviewed the troops from a half track.

PRIME MINISTER ESHKOL (wearing beret) closely follows the manoeuvres from the back of an armoured vehicle, as Rav-Aluf Rabin briefs him on the attack. They are flanked by Defence Force Commanders.

(Photo by TAL)

"PARTY" DAILIES MERGE

TEL AVIV. — A decision to replace the "Haboker" and "Herut" morning newspapers, possibly from January 1, 1966, with an enlarged morning newspaper called "Gahal," was taken by the party on the eve of the Knesset election campaign, it was learned recently from party sources. According to one source, a weekly journal may be published, not a daily newspaper.

"Haboker" was the organ of the General Zionists, which merged with the Progressives to become the Liberals; "Herut", of the Herut Movement. Both relied heavily on party support to keep them functioning; their circulation (which is secret) was small.

Notice, effective December 31, was sent last Tuesday to the employees of "Haboker". Notice to those of "Herut" will possibly be sent early this week.

Arrangements have been made to give the "Haboker" staff severance pay.

The Journalists Association has not yet been approached to find work for the dismissed newspapermen. A good number may be reemployed by the "Gahal" newspaper, which, according to Dr. Isaac Remba, editor of "Herut," will have six pages on most weekdays, 12 one day of the week, and 20 on Fridays.

"Haboker" was founded in 1935 by the late Meir Dizengoff and Israel Rokach, for the "Gush Ha'ezrachi." Its editors were Dr. S. Pearlman and Messrs. Yosell Heftman and Peretz Bernstein. Mr. Gabriel Cifroni is the present editor.

"Herut" was founded after the I.Z.L. came out of the underground in 1948. Its first editor was Dr. Ya'acov Rubin.

Joseph Levine, President of Associated Hebrew Schools.

(Story page 3)

SOUTH AFRICAN JEWS YIELDING TO APARTHEID

JOHANNESBURG, South Africa — The South African Jewish community remains aloof so far as taking a stand for or against the Government and its racial policies.

The community realizes that Jewish groups elsewhere wish it to express a "Jewish point of view" concerning apartheid, policy of racial separation adhered to by Prime Minister Hendrik F. Verwoerd's government.

However, what it is most sensitive to is the urge in the country, more so within the community, that it manifest finally that it "puts South Africa above everything."

This sort of showdown was demanded recently by an Afrikaans newspaper when it featured an article, "Where does the Jew stand in the white man's fight for existence?"

This compulsion runs high because many of the white South Africans arrested for belonging to illegal anti-government movements carry Jewish names. It is aggravated even more since the votes cast by Israel at the United Nations are in support of resolutions condemning apartheid.

The South African Jewish Board of Deputies, "the official mouthpiece" of the community of 116,000, is embarrassed and remains silent.

It reasons that Jews maintain their political views as individuals and that "there is no justification for dragging the Jewish community as such into the political Arena."

Conversely, it "urges every Jewish citizen to make his individual contribution in accordance with the teachings and precepts of Judaism toward the promotion of understanding, goodwill and cooperation between the various races, people and groups in South Africa."

An officer of the board admits there is a contradiction between the two statements. "It is generally acknowledged that Jews are swinging to the right and even in increasing numbers backing Dr. Verwoerd's Nationalist party, along with the rest of English-speaking white South Africa. But it is the impulse for silence that seems decisive, rather than any attraction to the dominant ideology."

There is a "Jewish joke" making the rounds. It tells of two Jews who face a firing squad. At the final moment, one asks for a blindfold. The other says, "Don't make trouble."

Rabbis are aware that any sermon on the racial issue is not welcomed by their congregants.

"If the Anglican bishop attacks apartheid," one leader of the community elucidated, "no one says he is speaking for all the English-speaking people. But if a rabbi did it, there would be the immediate assumption he was stating the official position of the Jews."

Thus Jewish leaders undoubtedly have had less to say concerning moral entanglements of apartheid than heads of other religious groups, including the Dutch Reformed Church to which most Afrikaners belong.

Their middle-of-the-road stance is strengthened by their awareness that the Nationalist party's antisemitism goes back to the late nineteen-thirties when Prime Minister Verwoerd, at the time a professor at Stellenbosch University, headed a committee which protested to the Government against admitting Jewish refugees from Nazi Germany. And till 1951, Jews were barred from the Transvaal Nationalist party by its constitution.

Still Jewish leaders quickly praise the Nationalists because they have honored fully a pledge made when they came into power to keep "the Jewish issue" out of politics. They also appreciate the support given Israel by the Government during the formative days of the new state. It is remembered that Prime Minister Daniel F. Malan was the first head of Government of any country to visit Israel.

Sometimes it appeared that Nationalist sympathies for the Jewish state were established on the grounds that Jews there, just like the Afrikaners here, were a white people surrounded by belligerent non-white neighbors. However, these compassions have evaporated because of Israel's votes at the United Nations.

The Government began to apply its rigid foreign exchange laws to monies collected by Zionist groups for Israel when the Jewish community here declined to coerce Israel to alter her stand.

However, the Nationalist Jew now is becoming quite ordinary, though it is clear that strong majority continues to vote against the Government.

Mendel Levin, an attorney who also is chairman of his local party branch in Johannesburg's suburbs to the north, was asked how a Jew could believe in the preservation of racial ghettos. He replied, "It's a question first and foremost and above all of security.

"There was a time when it wasn't considered 'kosher' to be a Nationalist. But that has all changed."

toronto after dark

FEATURED AT HANUKA FESTIVAL. — Alan King, famous comedian, who will head the cast of a Hanuka Festival for Israel at Toronto's O'Keefe Centre on Sunday, December 19th, 2:30 p.m. and 8:30 p.m., sponsored by the Israel Bond Organization of Toronto. Cantor Jacob Barkin will present a song recital, accompanied by an orchestral ensemble.
Morley J. Pape and Mrs. Morris Zweig are co-chairmen of the Festival

OPERATIC VARIETY

Considering that the National Company of the Metropolitan Opera performs at O'Keefe Center for just one week, December 13th to 18th, the company provides a variety for the short time. The favorites to be sung are Cinderella, Madame Butterfly (twice in Italian, once in English), Carmen (once in English, once in French), Susannah. Evening performances are at 8:00 p.m.; matinees, at 2:00 p.m.

CANADIAN IN MUSICAL

Sheila Piercy plays the female lead in Brigadoon, now at the Royal Alexandra. From Nova Scotia, the girl with the gorgeous soprano and figure to match has been a soloist with the Canadian Opera Company since 1958. Her favorite role is Mimi in La Bohème.

MR. SCROOGE FAVORITE FOREVER

Mr. Scrooge, the children's classical favorite, is being seen by capacity audiences at the Crest Theater in its musical version. Playing till January 1st, undoubtedly every youngster in Toronto will converge at the Crest during winter holiday at the end of the month.

UNTIL FURTHER NOTICE

The Mechanic, Toronto Workshop's bouncy comedy by Jack Winter, is being held over indefinitely and will play weekends at 9:00 p.m., thanks to popular request. The continuing demand for tickets keeps the play from terminating. At the same time, work on the new play can continue on a full time basis during the week. The theater need not go dark.

THE EMPEROR FACES BOOMING BUSINESS

The Emperor's New Clothes is booming all the time at the small Colonnade Theater. However, the seams of the theater are expected to burst when the Hanuka-holiday crowd, parents and children, make their influx to see Eli Rill's production of an age-old fairy tale in modern dress.

TEMPLE PLAY

Temple Sinai is presenting the comedy-drama, Only in America, based upon the stories of Harry Golden, this coming weekend and the next, evenings of December 11th, 12th, 18th, 19th. The cast will include a number of Negro actors, children and adults. Wilma Morrison and Mrs. Feldman are convenors.

EXOTIC DUO. - Francesca Roberto as Cio-Cio-San and Enrico Di Giuseppe as Lt. B. F. Pinkerton in Puccini's Madama Butterfly, with the Metropolitan National Opera Company which performs next week, from December 13th through 18th, at Toronto's O'Keefe Centre.

NO NEW YEAR'S EVE PARTY

TEL AVIV. — The Tel Aviv Rabbinate has thrown a bombshell into the plans of major tourist hotels for New Year's eve festivities. The holiday falls this year on Friday night.

The major hotels, all of which have been certified kosher by the Rabbinate, have received a circular letter warning against desecration of the Sabbath for the sake of the secular holiday by providing entertainment. Most of the hotels had promised some sort of entertainment for their guests.

The circular letter was sent out last week to all of the area's kosher hotels and restaurants, but it is the hotels that are primarily affected. Most of them were noticeably reluctant yesterday even to discuss the matter.

"We're turning the entire matter over to the Hotel Association," said one hotelier. An official of the Hotel Association, however, said he had heard nothing about it. And the foreign manager of one leading hotel said he did not know anything about the letter.

But it was abundantly clear that the hoteliers did understand the letter and its impact. One major hotel, which had booked newspaper space to advertise its New Year's eve celebration, immediately cancelled the advertisements.

In effect, it would appear, the hotels seek to strike a truce with the rabbinate by not publicizing their festivities so as not to attract a local, Jewish public, while quietly providing some sort of entertainment for their tourist guests.

Said one hotel manager.

"Israel has been advertising all over the world to get Gentiles to spend the Christmas and New Year's holiday in the Holy Land. Well, both Christmas eve and New Year's eve fall on Friday night this year, and we can't very well ask the tourists to sit in their rooms."

LUTHER KING HONORED

NEW YORK (JCNS) — The highest award in American Jewry — the Judaism and World Peace Award of the Synagogue Council of America — is to be conferred to the Rev. Dr. Martin Luther King Jr., Nobel Peace prizewinner and president of the Southern Christian Leadership Conference.

The council is the constituent body of the three major synagogual movements in the United States — Orthodox, Conservative and Liberal.

The award will be made to Dr. King at the annual dinner of the council on Sunday at the Waldorf-Astoria Hotel.

"In selecting Dr. King to be the recipient of the Synagogue Council Award", Rabbi Cohen said, "the American Jewish community intends to express its tribute to a man who exemplifies qualities of personal courage, responsible leadership, and dedication to Prophetic ideals. He has inspired people of all races and creeds who aspire to greater freedom and dignity".

In Toronto
Le Baron
For Steaks

SHADES OF MR. SCROOGE. - A sample of how the characters look in the Christmas favorite now playing at Toronto's Crest Theater till January 1st.

THAILANDER GETS DEGREE

REHOVOT (JCNS) — The first Thai national ever to be awarded a doctorate by an Israeli institute of higher learning received his Ph. D. from the Weizmann Institute of Science here last week.

He is Mr. Puttipongse Varavudhi, 32, of Bangkok, who has been working at the institute as a research student in the field of endocrine and reproduction physiology in the biodynamics institute, headed by Professor M. G. Shelesnyak.

Dr. Varudhi came here in November 1961 after obtaining his M.Sc. at the University of Colorado, U.S.A.

He was the first recipient of the Rev. Solomon B. Caulker Scholarship in the Natural Sciences set up in memory of the vice-principal of Fourah Bay College, in Sierra Leone, who lost his life in an air-crash outside Dakar while on his way to attend the First Rehovot Conference for under-developed countries in 1960.

KEEP SMILING

WHAT'S IN A NAME?

An Israeli visiting in the States met a wealthy first-generation American Jew named Burns who made a sizable contribution toward the Hebrew University Medical School. They spoke of Israel generally. En passant Burns remarked that a cousin of his father's had gone there when it still was Palestine.

"I believe he was quite a well known poet there," he added.

The Israeli's mind strayed for a moment to Robbie Burns of Scotland; but obviously he hardly could be the poet referred to.

"What was your cousin's name?" he asked politely.

"Oh, Bialik, or something like that," answered Burns.

DIRECT ANSWER

A Texan in New York flashed the operator at the Waldorf and said, "Ah'd like four of your best tickets for tonight's concert. Ah want to hear mah feller-Texan Van Cliburn play."

He was told the hall was sold out completely. The persistent Texan said he'd pay any amount of money; he simply had to be at that concert.

"But, sir, there isn't a ticket left. Even all the standing room is gone."

"That's ridiculous!" the visitor from Texas bellowed. "Ah'll come over there and buy Carnegie Hall if need be, but ah'll heah this feller Van play!"

He rushed out, hailed a cab and asked the driver who happened to be Jewish:

"Do you-all know the best way to get to Carnegie Hall?"

"Practice, my boy, practice!"

MURDER — Lawrence Beattie as one of the Priests in a scene from Canadian Players' production of Murder in the Cathedral, playing in repertory with Playboy of the Western World and The Firebugs at Toronto's Central Library Theater.

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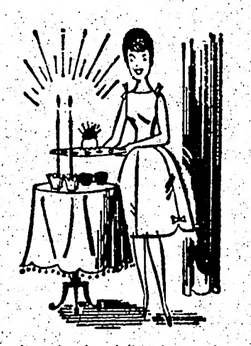

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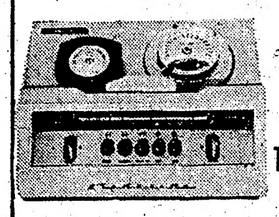

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ASSOCIATED GRADUATION

Sixty students will graduate from the Junior Day High School of Associated on Tuesday evening, December 21st. The completion of a nine-year course of Jewish and general studies will be celebrated.

Based on fifteen hours of weekly instruction in Hebraic studies alone, the curriculum provides more extensive and intensive teaching of the subject matter which ranges from Bible, Jewish history and modern Israel to Hebrew language and literature, Jewish laws and religious practices, and the study of Talmud beginning with the fifth grade.

The general studies curriculum follows the program of the Ontario Department of Education, patterned to a considerable extent upon the school system of North York. This program is under the continual and careful inspection of H. E. Cavell, former head of the Department of Inspection for the Toronto Board of Education. Available also is a psychological and guidance service in which program it receives the cooperation of the Jewish Vocational Service and the Jewish Family and Child Service in conjunction with the Bureau of Jewish Education.

Students enjoy a wide choice of extracurricular activities: typing; band; photography; art; ballet; chalil; dramatics; Israeli dancing; newspaper; cantorial and language clubs. Athletic activities are encouraged; in addition to the formal physical training program for both boys and girls, football and basketball teams have engaged in a series of games with other schools.

Many graduates continue their studies in the Toronto Hebrew Senior Day High School which now has attained a full senior high program, including grades 10 through 13. They have the opportunity to extend their Jewish knowledge by studying Judaica and Judaism on the high school level and, in greater depth, to consider Jewish concepts and religion with the mind of a maturing adult.

Chairman of Executive Committee, Associated Hebrew Schools; DAVID E. NEWMAN, Q.C.

Thus, by the time they have completed their thirteenth year in the Day School system, they possess a strong and solid foundation in Jewish knowledge and have developed many Jewish commitments.

Graduates of the Junior High School of Associated who enter the general school system adapt readily to both academic studies and extracurricular activities. Surveys show that such former graduates have won a remarkably high proportion of university scholarships.

On the other hand, graduates of Associated Junior High who have continued at Toronto Hebrew Senior Day High School also garner university scholarships while deriving simultaneously the added advantage of higher Jewish education on the secondary school level.

In its twenty-three years of existence, the Associated Day School system has grown from a handful of 24 pupils in 1942 to approximately 1300 enroled today in the pre-school, elementary and junior high school of the Day School system. While the major burden of the cost of Day School education is borne by the parents, the school also receives substantial support through the Bureau of Jewish Education.

KADIMAH RECEIVES GIFT. - (from left to right) Mrs. Shadlyn, director of the Kadimah School at Toronto's Beth Emeth Bais Yehuda Synagogue, Rabbi Joseph H. Kelman, spiritual leader of BEBY, Controller Margaret Campbell, Q.C., Miss Patricia Barrett, president of the School Crossing Guard Association of Metropolitan Toronto, and two students of the Kadimah School, who are admiring the classroom TV Model which was presented to the Kadimah students by the Association during a ceremony which took place on Sunday, November 7th. Also participating were Harry Turk, president of the Synagogue, and Sidney Moscoe, chairman of the Beth Emeth Bais Yehuda School Committee.

SOUTHERN HAVEN

MIAMI BEACH — Though one's first reason for making that beeline Florida-way is to escape the cold, it is the winter-Hanuka break that entices one away from a tedious, everyday routine.

Miami Beach hotels are most cooperative in striving to provide the traditional atmosphere. Hand in hand with other gay objects, massive Hanuka menorahs light up hotel lobbies.

Collins Avenue and Lincoln Road display all sorts of decorations. The spirit of exchanging gifts is in the air.

Hotels are prepared to cater to the youngsters who are celebrating their winter vacation from school this time of year. As one social director sees it:

"This is the only time parents are free to take a trip South. They bring the children, of course, but they don't want to be constantly entertaining them.

"Here's where we come in. Mom and Dad rest, go nightclubbing, make the horse races, see the Orange Bowl football game. We see to it that the small fry are contented with ping-pong tournaments, pop parties, dances, puppet shows, movies, swimming lessons and other activities."

A "home party touch", in some hotels, is a must.

At some children's parties, hotels provide snowballs made from crushed ice. The youngsters are encouraged to roll them into the pool, but not to throw them.

Shopping is a treat One of the nation's largest toy stores has opened a branch in a new shopping center in Bal Harbour, directly north of Miami Beach.

And if one seeks the conventional, **dreidles** of all description and Hanuka **gelt** can be bought anywhere.

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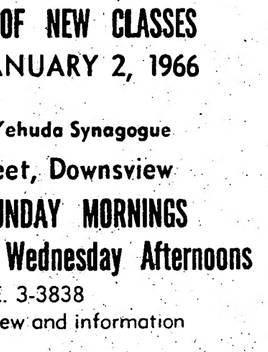

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WHAT HAPPENED

THE BOURGUIBA INITIATIVE

What happened to the Bourguiba initiative? Why is there no follow up of his suggestion for Arab-Israeli talks?

President Habib Bourguiba of Tunisia made the statement that he believes Israel and the Arabs do not want war and both favour the maintenance of the status quo.

Asked in an interview by the French magazine "Realités" if he thought there was a danger one day of nuclear war between them, he said:

"I do not have the impression that Egypt is looking for war with Israel. Neither today nor tomorrow."

President Bourguiba continued:

"If Egypt had the bomb, it knows the entire world would prevent it using it. The Jews are in the same position.

"It's all a matter of self-esteem. They do not want to admit defeat, so they give the impression of preparing for aggression. But at heart each thinks the least bad thing is the "status quo".

Bourguiba was asked if his call for a negotiated settlement of the conflict between Israel and the Arab world had resulted in any progress.

He said: "I believe that just ideas exert an influence, that sense and sincerity triumph in the end."

He said he was not among those who despaired because success did not come overnight.

"I am persuaded that my ideas will end up by finding their way into minds and hearts because time is working for them. Sooner or later, people will see that there is no other way."

Asked whether there would ever be the possibility of a federation between the Arab States and Israel, Bourguiba said:

"That is a question of the psychological climate. What I have proposed could considerably modify the psychological climate, in suppressing among the Arabs this complex of humiliation and frustration, and among the Jews this fear inspired by the fact of being surrounded by a hostile world."

CHINA & THE MIDEAST

ARAB GRATITUDE

A writer for the London Observer recently drew the balance of Arab "repayment" of Peking's support of Middle East warmongers. Here are his conclusions:

● Once or twice a week, a Chinese diplomat from Peking's embassy in Damascus may be seen driving across the mountain frontier into Lebanon, down to the palmy, affluent capital of Beirut on the Mediterranean coast.

Those taking a close interest in the Chinese envoy's movements — and they include the vigilant Lebanese security officers, as well as the U.S., Russian and Indian embassies — share the view that his aims are to probe the strongly-entrenched positions of Nationalist China in Lebanon.

● Beirut is a great centre for financial dealings, for news, for world airlines, for free trade of all sorts. It is Peking's long-nursed ambition to secure recognition from Lebanon, and oust Taipeh from this highly-prized base for operations throughout the Middle East.

While Cairo remains Peking's headquarters for the "Maghreb" — the Arab "West", i.e. North Africa — she has to make do with Damascus for her activities in the Arab "East". Beirut, a listening post for the Middle East, and a unique spring-board giving access to the Arab hinterland, would be infinitely more suitable.

● How close is China to achieving these objectives? And is she doing better in the Arab world this year than in Africa and the Far East, where her record has been marked by setbacks and disappointments? The short answer is that here too, in the Middle East, barriers have gone up against Chinese penetration and that, in spite of persistent efforts, her gains have been slender.

● Indeed, it is probably fair to say that whereas a year or two ago many Arabs felt considerable sympathy for China and her U.S.-imposed exclusion from the United Nations, today her aggressive tone and belligerent policies have lost her much support. At a time when most developing countries dream of peace, stability and economic growth, China's harping on world revolution strikes a harsh, unwelcome note.

No leader of a newly-independent State wants to be told that his country is "ripe for revolution." In the Middle East as in Africa and Asia, emergent nationalism has proved a major obstacle to the propagation of China's internationalist Communist philosophy.

If nothing succeeds like success, failure is also catching. The destruction of the pro-Peking Indonesian Communist Party by nationalist-minded Moslems; the closing of doors against China across the length and breadth of Africa; the apparent lack of substance in the much-vaunted Pakistan-Chinese relationship as revealed during the recent Indo-Pakistani war; China's virtual isolation within the Afro-Asian community — all these factors have inevitably influenced Arab attitudes towards China, causing growing reserve.

● Along the North African coast, Peking enjoys diplomatic relations with Algeria, Tunisia and Morocco, while Formosa is represented only in Libya, where a team of Chinese Nationalist doctors run three hospitals. But in the Arab world further east, the balance is more even; Peking is present in Syria, Iraq, the United Arab Republic and the Sudan, while Chiang Kai Shek holds Lebanon, Jordan, Kuwait and Saudi Arabia.

● In seeking to woo the Arabs, Peking has embraced the cause of the "Palestine" Arabs against the State of Israel. An office of the "Palestine Liberation Organization" has opened in Peking. But few sober Arabs expect any really effective aid in money, men or materials from this source.

● In Lebanon, the campaign for recognition of Communist China is championed by Mr. Kamal Jumblat, the fiery leader of the small Progressive Socialist Party, who last January was invited to Peking with five other Lebanese members of parliament. They were followed by journalists, religious leaders and university professors.

● But the campaign has made little headway in this militantly free-trading country, where government is in the hands of the rich and where the general orientation is strikingly towards the West.

China has, however, managed to split the Lebanese Communist Party by creating a pro-Peking faction. A daily newspaper defending her cause now appears in Beirut to challenge the existing pro-Moscow daily "Al-Nida" and weekly "Al-Akhbar".

● In Syria, the Ba'ath party, which seemed at one point to be siding with Peking on international questions, is now at pains to strike a balance between Russia and China. Three years ago China offered Syria a loan of 70 million Swiss francs, but not a penny has so far been paid. Russia, in contrast, is building railways in Syria and taking part in several other development projects.

● In Yemen, a Communist Chinese road maintenance team is still at work on the Chinese-built road linking the capital Sanaa to the Red sea port of Hudeida. But Chinese political influence in Yemen can be wholly discounted.

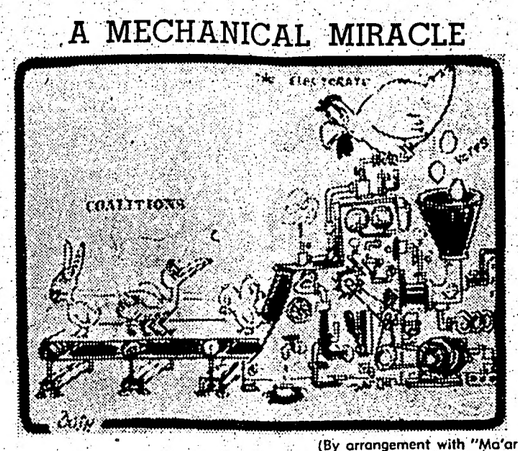
● In Egypt, President Nasser prefers Russia — one of his main benefactors — to China, which can give him little help. In the face of a stiff Chinese opposition, he backed Russian participation in the projected but since-abandoned Afro-Asian conference.

● In Iraq, the pro-Peking wing of the Communist Party appears momentarily to have triumphed over the pro-Moscow wing, which was much weakened by Ba'athist persecution in 1963. President Aref is, however, taking repressive measures against Communists of all complexions.

● In Iran, Turkey, Jordan or Saudi Arabia, China has had no visible success in even getting on speaking terms. The Kuwait Minister of Finance and Industry visited Peking this spring, and a Chinese trade delegation came to Kuwait, but no tangible results were recorded.

Faced with this unpromising outcome, what will be Peking's next move? It is widely supposed that her recent world-wide setbacks must force her to rethink the strategy of her foreign policy — if not its fundamental aims.

A MECHANICAL MIRACLE



(By arrangement with "Ma'ariv")

AUSTRALIAN JEWRY

The Australian - Jewish community is predominantly patterned on the Orthodox congregations of the United Synagogue in London, or on the Anglo-Jewish synagogues of the provinces. There are two Reform synagogues in Sydney, two in Melbourne and one in Perth, but there are no Conservative synagogues. Two Batey Din, one in Sydney, served by four dayanim, and one in Melbourne served by three, form the religious jurisdiction of the community. There is, in addition, the Adas Yisroel, with congregations in Melbourne and Sydney, which maintains its own butcher's shops and kashrut facilities.

The Jewish community of Australia is much stronger today in its associations with religious and Jewish national responsibilities, than ever before in its history. The composition of the community has changed vastly with post-war immigration, particularly from Central and Eastern Europe. There are healthy signs of a greater sense of cohesiveness and, judging from the campaigns for Israel, the community is very conscious of its obligation to the Jewish State in all spheres.

Australian Jewry is no more the isolated community it was considered in former days. Though the Executive Council of Australian Jewry it is in touch with Boards of Deputies throughout the world, and the World Jewish Congress. It is represented in the Conference of Jewish Organisations (Cojo), and has played its part in the Claims Conference as it will now do in the World Council on Jewish Education.

PERETZ' RELATIVE

PARIS. — Georges Perec, winner of the Prix Renaudot, one of the top French literary awards, claims to be a great-grand-nephew of J.C. Peretz, the classic Yiddish author. "But I don't consider myself a Jew," said the 29-year-old Perec — outwardly the image of the crushed, sad-eyed Galut Jew — explaining how his Jewishness perished — along with his parents — at the hands of the Nazis.

His father, who came to France from Poland in the mid-twenties, was killed in action in 1940 after joining the French Foreign Legion on the outbreak of war. His mother was deported to Ravensbruck, where she died in 1943.

Georges, seven at the time, was baptised by priests who sheltered him in a Catholic college. "For 10 years I was in a state of mental shock requiring psychotherapy. When finally I emerged from the crisis, my mind was made up to break with Judaism," he declared, adding: "I now am a Frenchman, atheist, non-Jew with — like all my un Jewish friends — a non-Jewish wife."

Israel holiday

As a boy of 16 he spent a two-month holiday in Israel with an uncle in Haifa who was a master builder and former kibbutz member. "I didn't feel I belonged there," he said.

"Today I'm so detached, so free from Jewish complexes, that I'd be glad to visit Israel again — just like any other foreign tourist."

Perec's prize-winning novel, "Les Choses" ("The Things") is a superbly well-written, bittersweet hymn of praise to peculiarly French de luxe materialism — to the good things of life in which France abounds and which have cast their spell on this distant relative of one of the most spiritual of Yiddish writers, the Hassidic Peretz.

WHAT *IS* A FAMILY?

By CHAIM BERMANT

The Jewish child is hardly out of one womb when it topples into another — the "Mishpocho".

The "Mishpocho" is more than a family. The latter is a loose collection of being: the former is an organic, compound mass. Kick one part of it and all of it aches.

The "Mishpocho" is a **sanctum sanctorum**, an inner world within an inner world. Here the growing child imbibes his wisdom, forms his tastes, acquires his values, exercises his whims. Here he will mature in bond, nay in bondage.

The "Mishpocho" stands to the Jewish world as the Jew stands to the outside world, only marrying out is necessarily tolerated, and then only within limits. And where the family is large enough, that exception too can become exceptional. Cousin marries cousin, and blood can flow through the generations without traversing an alien artery — and money without traversing an alien pocket.

Abraham, Isaac and Jacob all married relatives — at that time, admittedly, it was difficult not to — and if Jacob had not quarelled with Essau, his children would probably have done the same. But with the Essau branch removed, they were too numerous to be suited within the family, and so they were suited without.

The God of Abraham, Isaac and Jacob is, of course, the God of the "Mishpocho", which is thus a divine institution. One has a share of the world to come and, indeed, the world that was, by virtue of one's membership of it. Jewry is not like the Labour Party, which one can join either individually or through one's union. It insists on corporate membership. One belongs to the body of Israel by belonging to a "Mishpocho". It is one's vehicle through the ages. There is no access to the upper world without it, and no security from the lower one, apart from it.

The first question one is asked on reaching Heaven is: "What is your name?" The next one is: "Ah, and are you related to?". If you are not, you may find yourself in another place.

There are no "Mishpochos" without mishpeschisms.

Now, as a "Mishpocho" is more than a family, so is a mishpeschism more than a family quarrel. The latter is merely a quarrel among individuals who happen to be related: The former is an occupation, especially for the female members of the "Mishpocho", for whom it can become a full-time career. It keeps them out of mischief. The retired cultivate their mishpeschisms as a retired Englishman might cultivate his roses. They are the comfort of their old age.

In Heaven, however, even relatives are at peace with one another, for there is never a simcha to tear them apart — no brith, no barmitzvan, no engagements, no weddings, no stone-settings. It is this which makes Heaven heavenly.

Hell, on the other hand, is an endless feast to which all members of the "Mishpocho" have been invited, and all have accepted, but none can rise to depart, for there is no one present who can say the Grace after meals. This is the upper hell. There is a lower hell in which there is no dinner, but only after-dinner speeches.

The "Mishpocho" is immortal. Old Mishpachot never die. They do not even fade away, though at times they may be found trading under a different name. It is one's link with eternity and things eternal, for through it one receives all revealed truth. To be part of the "Mishpocho" is the beginning of virtue, to be apart from it, the beginning of sin.

To the small child all the world's "Mishpocho", and all the men and women merely relatives. As he grows older, those more closely about him assume definite shape, and those more remote fall away.

First come the parents, then grandparents, then uncles and aunts; but in time there comes a painful point of recognition that they are not so much accessories to his being, as he is an appendage to theirs.

The old ever seek immortality in the young, or at least some extension of themselves. Some of the young lend themselves to this role, or are brow-beaten into it. They may even enjoy it, for instead of being a lonely point in time they are part of its main flow. But others choose loneliness, and are determined to live their own lives as if the world began, and will end with them. Therein lies the clash of generations.

Among Jews the conflict is more insideous, for the "Mishpocho" has presumed itself into the psyche of the individual long before he realizes that he is entitled to his individuality, and if a conflict does arise, it is not only with the older generation, it is within himself. To opt out of the "Mishpocho" is to invite schizophrenia. And there is only one cure.

the lively arts

THEATRE • MUSIC • FILM

BY D. COHN

• Marc Chagall, famous French-Jewish painter, arrived in Israel last week to supervise the mosaic work now being prepared in the new Knesset building. The work will serve as a setting for the tapestries he has made for the new Knesset reception gallery.

• Last week Queen Elizabeth appointed Yehudi Menuhin as Honorary Knight Commander of the Civil Division of the Order of the British Empire (K.B.E.).

Since Menuhin is an American and not a British citizen, though he resides in London, he will be unable to use the title of Sir. He will receive the decoration this month from Mr. Michael Stewart, British Foreign Secretary.

Menuhin, 49, was born in New York and began playing the violin at the age of five. Since then he has performed with most of the world's leading orchestras and conductors.

• When Jan Peerce gave his first New York recital in 1939, the New York Times reported that there were times when he strains to reach high fortes; his method might affect his durability. After his last recital in 1964, the Times reversed its criticism. "He will still be giving successful recitals here in the year 2000. There's not a mark of age on his voice".

Peerce, amused, observes, "Well, somebody was wrong".

When, at 61, a tenor is past his prime, Jan Peerce is as busy as ever. How he remains on top is no mystery to the artist. His secret is: work, work, more work.

"Look,' he says, "A doctor is a doctor, a lawyer is a lawyer, a singer is a singer. It's a way of life, a way of thinking.

"I'm up every day by 8, by 10 my pianist is there and we're working. So maybe sometimes I don't feel like singing and we'll skip a day. But never two days.

"By concert time, well, there might be other things you'd rather be doing. But the old adrenalin starts to flow and you're ready to go on. And once you're on, you're on your own. Nobody can help you. Your audience may be all ready to love you, but you still have to prove you're worth the loving. You have to prove it every time.

"That applies wherever you're singing. You never know who's going to be there, no matter where. Once I sang some songs by the Spanish composer, Julio Osma, on a program I did in Walla Walla. Turned out the Walla Walla critic had studied with Osma in New York".

Peerce often is accosted by young singers seeking advice — on how to make a quick dollar. He answers something like this:

"Do you want to be a singer of beauty, or a loud singer? You can sing a high B flat? Fine, but how much does it cost you? You've got a voice? That's like saying you've got a piano.

"You're given a 9-foot piano or a $50,000 violin. Do you abuse them? No, you're careful with them. Just as a singer has to be careful of his instrument.

"I heard a tenor several years ago in New York. I said to my wife, 'That guy is gonna have the most fantastic career of them all if he ever learns to sing'. Well, he didn't, and he's not functioning today.

"It's not how old or how young you are, but how young you can make it sound. You've got to keep the freshness in your voice. You learn not to give your last ounce of energy, not to leave the stage completely drained. You learn to punch with the word, not with the note.

"I learned to read music, for heaven's sake. The singers I knew who didn't read music 20 years ago still don't know how, and some of them haven't changed their programs in 10 years.

"You have to know your limitations. You can't sing everything. I don't sing spirituals and I don't sing Wagner, though I can sing in seven languages.

"Diet is important. I know singers who are miserable if they don't have a certain cut of steak at 5 o'clock. What are they gonna do, dig a ditch? I'll have a nice piece of chicken, a little Sanka, then, after the performance, some ice cream. That's plenty.

"You have to be your own toughest critic. If I'm working with someone and I do anything that needs correction, I want to hear about it. I once fired a guy because I didn't hear about it."

As his own severest critic, what will Jan Peerce do the day he no longer hears that special freshness in his own voice?

"I'll definitely quit. When I sing in places where I've never sung before, people often say to me: 'You're even better than your records'. God forbid they should start liking your records more than they like you".

SERMON FOR THE WEEK

HEALING THE BREACH

And now I am become two camps (Genesis 32.11)

What pathos is contained in these words uttered by the patriarch Jacob. Here was a man who strove to build up his household and to preserve it as an entity. Now on his way home after a protracted exile he realizes that the unity of his camp is about to be disrupted. He is forced into this position because of the need to defend his household against possible attack. He resolves that if one section of his household should fall victim, at least the other should escape and survive.

This is the essence of the plain scriptural narrative. The Midrash, however, notes the use of the expression "two camps", and reads a deeper meaning and significance into the story. It interprets the passage in terms of subsequent history, and sees the house of Jacob divided; part resident in Israel and part in the Golah. Conscious of the exigencies of Jewish fortune, it expresses the fear that part may perish and part survive.

This selfsame expression may excite the imagination of those who are aware of the problems affecting the present generation. Jewry is far from united. It is a camp divided — tragically divided against itself. Cleavage has been created because of differences in the interpretation of Judaism and its application to current needs.

This is not a division to secure protection, but rather one which reveals an internal weakness. We now have a camp which affirms that it is determined to remain rigidly adherent to the claims of tradition; whilst there is a camp which seeks to reinterpret and adjust in order to make Judaism viable and wholly applicable to the outlook and demands of the present generation.

The tragedy lies not only in the fact that such a cleavage weakens the structure of Jewry, but in the bewilderment which it creates in the minds of those who do not appreciate the motives of the spokesmen of these camps. Some accept the differences as inevitable, claiming that people have the democratic right to choose that which best suits them. Others plead for the exercise of tolerance. But the community seems to drift aimlessly. The cleavage grows apace. The two camps wander off in opposite directions, growing more estranged from each other until they become bitter opponents.

What efforts can be made to heal the breach? The Midrash relates that Jacob adopted three measures to meet the crisis. He engaged in prayer; he offered gifts in order to placate; and if these were to fail he was prepared for war. Fortunately the third alternative was not employed, though there are some diehards in our midst who would not hesitate to use the sternest measures. But the first two methods might well be attempted.

Prayer demands reverence and humility. Are both parties to the argument prepared to humble themselves in order to ascertain the extent to which they are justified in their self-assertion and intransigence?

As for gifts, these imply concessions. To what extent are both camps willing to offer concessions to the other in order to cement relations and re-create a sense of unity? Each seeks to blame the other, and each claims that right is on its side. This is common to every dispute and is typical of the acrimony which is created.

But if each saw the faults in its own structure it would be following a sound rabbinic principle — "Correct thyself and then proceed to correct others". Perhaps such humble self-criticism might ultimately achieve the desired end.

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toronto women activities

CONFERENCE

The fifth annual all-day conference of the Women's Branch, Ontario Chapter, Union of Orthodox Jewish Congregations of America, takes place this coming Monday, December 13th, at Shaarei Shomayim Synagogue, commencing at 9:30 a.m.

Theme is: Wisdom For a Women's World. Keynote speaker will be Mrs. Nathan Greenspan, national vice president of the Women's Branch. Featured in the morning will be Breakfast Workshop, consisting of a panel of experts with new ideas on programming, leadership, membership, fundraising. Participating will be Mesdames N. Greenspan, B. Rosenweig, T. Waldman and J. Weinberg.

In observance of the 400th anniversary of the publication of the Shulhan Arukh (Code of Jewish Law), Rabbi N. L. Rabinovitch of Clanton Park Synagogue will speak on: Can the Shulhan Arukh Still Be Our Yardstick? Mrs. M. Ochs will act as discussion leader.

A panel on current sociological problems, Challenges of the Sixties, will discuss timely issues as: Intermarriage; The New Morality; Broken Homes; Child Welfare and Adoptions. Taking part will be Dr. M. Burak; Rabbi M. Ochs; Rabbi B. Rosensweig, Mrs. Wilferd Gordon, modcrator.

Clearing the various sessions will be Mesdames H. Nagder, president, Shaarei Tefillah Sisterhood, M. Spring, Sisterhood of Shaarei Shomayim, H. Botnick, president of Ontario Women's Branch.

SISTERHOOD MEET

Beth Am Sisterhood will have a meeting honoring Jewish Book Month on Tuesday, December 14th, 8:30 p.m. Morley Pape, president of the Jewish Public Library, will be guest speaker.

PARTICIPATED

Participating in Beth Am's recently held musical-drama were: Ronnie Litwin; Sally Meirovich; Bernie Pasternac; Rose Pollack; Fae Sherr; Reva Wolfson; Mary Yuchtman; Bayla Zvorowski.

STUDY GROUP

Adath Israel Sisternood Afternoon Study Group meets Wednesdays, 1:30 p.m.

INSTITUTE

On Tuesday, December 7th, Sisterhood of B'nai Israel Beth David held an all-day Jewish Family Living Institute. Theme was: Jewish Living — At Home and in the Synagogue.

MEETING AND AUCTION

A meeting of Rokeah Chapter of Rho Pi Phi Pharmaceutical Fraternity Ladies' Auxiliary was held recently in Yorkdale, followed by an auction sale. Proceeds are allocated towards various charities.

GENERAL MEET

Adath Israel Sisterhood held a general meeting on Tuesday evening, November 16th. Mrs. A. Schwartz sang Hatikvah, accompanied by Mrs. D. Chadwick at the piano.

Mrs. N. Rosenberg, president, opened the meeting; Mrs. H. Silverman, D'var Torah; Mrs. S. Gladstone read the minutes; Mrs. S. Gladstone reported excerpts of the board meeting; Mrs. S. Gladstone read the correspondence. Mrs. D. Seltzer, adult education chairman, gave a report in conjunction with C.E.A.C., Coordinated Educational Activities Committee. Other reports were delivered by: Mrs. H. Gordon, Canadian Public Affairs, Mrs. R. Kay, friendship night; Mrs. D. Seltzer, adult education; Mrs. S. Taft, donor; Mrs. N. Trachter, tea; Mrs. S Roebuch, Israel affairs.

The following received presentations from Mrs. J. Wayne on the occasion of their sons' bar mitzvah: Mesdames N. Goldman; S. Betcherman; N. Solomon; B. Bergstein; I. Ray; S. Seetner. Mrs. M. Taft received a Brides Book upon the occasion of her daughter's marriage.

Mrs. B. Y. Warren, chairman, produced a fashion show; Helen Englis was coordinator. Models were Mesdames Basian and B. Abbott.

Refreshments were served by Mrs. J. Potter and her committee: Mesdames S. Coit; J. Goldberg; J. Pincus.

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APPOINTED TO KEY OFFICE. - Mrs. Morris Zweig, who has been appointed national vice-chairman of the Women's Division of Canada's State of Israel Bond Organization, according to an announcement by D. Leu Harris, national chairman of the organization. After having been chairman of the Women's Division of Toronto in 1962-63, she became the first and only woman to be appointed honorary chairman of the State of Israel Bond Organization of Toronto.

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WANT TROUBLE? IT'LL FIND YOU

By RUTHIE

The other day I had my chance to be a martyr. Here's how it happened:

I rushed to straighten up the house. I worked like a cyclone after Ned and the children left for the day. In no time everything was spotless.

Looking out to see if the streets were dry, I noticed paper strewn on the lawn.

"Darn that wind!" I felt irritated. "Why does my lawn have to be the garbage can!"

I ran out to pick up the rubbish. And I walked right into the hedge.

For a moment all I suffered was frustration — the hedge was in my way. By the time I got into the house, though, I felt as if my eye were pricked out.

Every bit of fury, every bit of venom I poured on myself.

"Stupid old you! Don't you know any better than to run outside to pick up paper? The devil wouldn't take it. If it were the children, you'd scold them for being so careless."

Naturally letting loose didn't help. I tried to look at myself in the mirror. I couldn't see. And the pain was becoming excruciating. I really was scared.

Well, you know how everything has a good side too? Take a finger, and you're glad it isn't the whole hand.

"At least," I figured, "it isn't both eyes, God forbid. Now maybe I'll have to go to the hospital. I'll get that long, prayed-for rest."

The excitement for the moment took over. I hurriedly dressed, clamped a hand over the injured eye and taxied to the doctor.

Nu, what should I say? When I do something, I do it good.

I was politely informed that the eye would be out of commission for a few days.

Then I really panicked. How would I watch the late show? That was the only thing that could put me to sleep. How would I read Dear Abby? Those nutty problems brighten my day. And, *Gottinu* (my God), how would I write my column? (With all due modesty, it might be missed.)

Well, every cloud has a silver lining. So, looking like Long John Silver, only without the wooden leg, I left the doctor's with instructions to return in a few days.

And, oh, yes, I could use the other eye if it didn't get tired! Ignorance is bliss.

My darling doctor has a sadistic sense of humor. Telling me I could use the other eye! On the other hand, he's pretty smart. Because he should tell me, then, I can't use it? He knew well enough I wouldn't be able to, so why elaborate?

For three days I lived on aspirins and 222's.

And you should have seen my family! They shrieked when they saw the patch.

Ned and the children clustered around me. "Tell us what we should do? Sit down. Lie down. Don't talk. Want a glass of water? Don't cook; we'll buy barbecued stuff."

Dishes were washed without any prodding; beds were made, and carefully too, not lumpy; spattered floors were cleaned up "so that poor Mommy won't trip."

In between the pain, I really had a ball. With all the attention, I never had it so good.

This morning the bandages were removed. How wonderful it is to see with both eyes again! Tonight everything is normal. The kids are their usual sweet monstrous selves, Ned's shoes are once more in the middle of the floor. Though I must say there's an atmosphere of relief.

But, now that I'm experienced, one thing I can tell you, girls: whatever you do to get extra attention — don't let it be your eyes.

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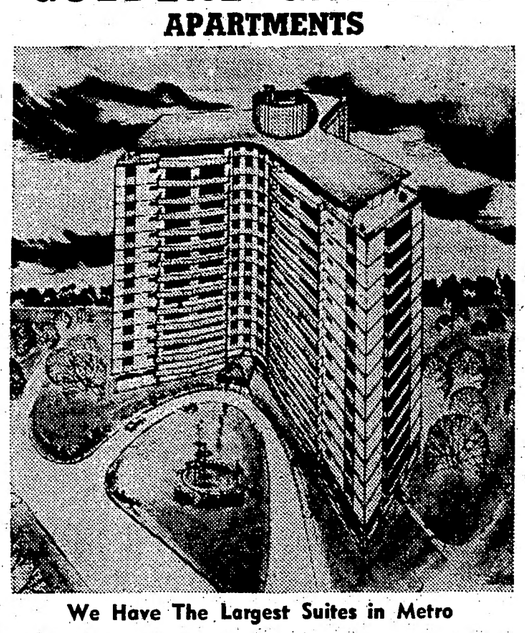

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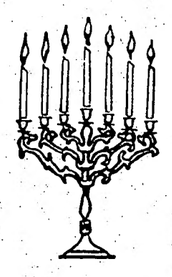

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TORONTO OBITUARIES

BLASS, JOSEPH. On December 5th, late of 1305 Wilson Ave.

BRAND, MILDRED. On November 29th, late of 25 Duncannon Drive.

DRILLICK, LOUIS. On December 1st, late of 577 Euclid Avenue.

GREENBERG, IDA. On December 4th, late of 10 Belgravia Avenue.

JACOBSON, ARTHUR. On December 3rd, late of Detroit, Mich.

ROODMAN, HELEN. On November 29th, late of 2700 Bathurst Street.

ROTH, JACK. On November 30th, late of 40 Lilywood Road.

YARMOLINSKY, MOLLY. On December 5th, late of 138 Brunswick Avenue.

Preserve the memory of the deceased by planting trees in Israel. An appropriate certificate is sent to the bereaved family.

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276 KENILWORTH AVE. N.

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toronto synagogue news

RABBI VISITED

Rabbi Bernard Taylor of Boston, Mass., was the guest-rabbi at Beth El Congregation (Don Mills) on Saturday morning, November 27th. In his sermon, the Rabbi discussed the survival of Judaism.

NEW MEMBERS

New members of Temple Beth Am are: Mr. and Mrs. Rubin Applebaum; Mr. and Mrs. Al Davidson; Mr. and Mrs. Jerry Kapelus; Mr. and Mrs. Bernard Yale.

USY PROGRAM

As part of its interfaith program, United Synagogue Youth of B'nai Israel Beth David visited recently the Toronto Buddhist Church.

GUEST-RABBI

On Thursday, December 16th, Rabbi Michael Celniker of Beth Torah will address the B'nai Israel Beth David Congregation as part of its adult education program. His topic will be: Belief and Unbelief.

NONEGENARIAN HONORED

After services on Friday, November 26th, at B'nai Israel Beth David, Sam Goldmintz, 91, was given honorary membership. A fund was established in his honor for obtaining additional ritual objects for the synagogue.

Berny Weinstein, president, spoke on the meaning of the synagogue.

SPOKE

Dr. Murray Herst addressed the Adath Israel Congregation on Thursday evening, December 9th. Subject: The Messianic Movements in Jewish History.

BREAKFAST MEET

Adath Israel Brotherhood will have a breakfast meeting on Sunday, December 12th. Detective Sgt. Quennell of the Morality Bureau will be guest speaker.

PTA MEETING

The Parent-Teachers of Adath Israel Congregational School will hold a meeting on Monday, December 13th, and Tuesday, December 14th.

PARTY

Adath Israel Brotherhood will sponsor the annual Hanuka party for children of the congregation and those of the Congregational school on Sunday, December 19th, at 11:00 a.m.

GENERAL MEET

Shomrai Shabboth Congregation will hold a general meeting this Sunday, December 12th, 11:00 a.m., at 585 Glengrove. Chairmen of all standing committees will report; election of officers and the synagogue board will be held.

COUNCIL DINNER

The annual dinner of Jewish Men's Clubs was held recently at Beth Tzedec Synagogue. The Hon. David A. Croll was the keynote speaker.

FEATURED AT SERVICES

George Horvath, noted cellist with the Toronto Symphony Orchestra and soloist with CBC, will play at tonight's evening services (Friday, December 10th) of Holy Blossom Temple. He will render selections by Bloch and Handel, accompanied at the organ by Ben Steinberg.

BREAKFAST CLUB

At Brotherhood Breakfast Club of Holy Blossom Temple on Sunday, December 12th, Naomi Bell will lecture on: The Shtetl —A Portrait in Song.

NEW OFFICERS

At the annual meeting of Holy Blossom Temple on Thursday, December 2nd, the following were elected for the current term of office: Morley J. Pape, president; Dr. A. A. Epstein (president for three years) honorary trustee for life; Mrs. Earl A. Farber, past president of Sisterhood, the first woman to take office on the Board, holding the post of recording secretary; Norman Grant, vice president; Tom Brown, financial secretary; Theodore K. Draimin, member of the Board; Dr. A. A. Track, treasurer; Louis Herman, Q.C., board member and holds Inter-Faith Committee portfolio; Mesdames L. J. Cole and A. M. Winton, Harold Emsig, members of the Board.

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   Topic: The Theology of Chassidism

2. Contemporary Problems in Halachah
   8.45 - 10.00 p.m.
   Topic: Shmittah: The Sabbatical Year and its Import in Israel Today.

No lectures are scheduled for December 22 and 29. Lectures resume January 5, 1966.

The College of Jewish Studies is sponsored by the Orthodox Congregations and the Ner Israel Yeshiva College under the aegis of Rabbinical Council of Toronto with the assistance of the Orthodox Division, Canadian Jewish Congress, Central Region.